

INOCULATION

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SMALL POX,

MANIFESTED NOT TO BE REPUGNANT

TO

RELIGION OR REASON,

BUT RATHER

AN INCUMBENT DUTY IN OBEDIENCE TO
BOTH.

To see, and to believe not, is to be an infidel indeed.

ANNO DOMINI,

MDCCLXVIII.

THE

INTRODUCTION.

WHILE inoculation for the small pox was often attended with the death of the patient, though in no comparative degree of frequency as in the natural infection, there was some appearance of reason to object to its use: But as the success attending the present mode of its practice, is so great that of forty thousand who have been inoculated, it is not clear that any individual has perished, the arguments founded on the deaths which happened under the old method of proceeding, no longer subsist: And although opinion alone is not sufficient for the establishment of rules in
a mat-

a matter so important; as inoculation is, to the safety of the lives of the people; yet when evident facts lead to enquiries demonstrative of indisputable truths, we may justly rely on their guidance for the regulation of our conduct. The following Facts and Queries, are therefore submitted to the public, for the benefit of all whose light of reason, is not so precluded by the mist of prejudice, as to render them the objects of our pity, instead of the subjects of our care.

FACTS

F A C T S,
DEMONSTRATIVE OF THE UTILITY
OF
INOCULATION,
AND OF
THE LEGALITY THEREOF IN THE EYE
OF
RELIGION AND REASON.

This sickness is not unto death.

St. John, chap. xi. ver. 4.

FACTS
DEMONSTRATIVE OF THE UNLAWFUL
INOCULATION
AND OF
THE ILLEGALITY THEREOF IN THE EYE
OF
RELIGION AND REASON.

This thing is not new.

See John, chap. xi. ver. 4.



F A C T S,

No. I.

THE small pox is a disease which destroys or injures a fourth of mankind, to which almost every individual is once liable, and is afterwards incapable of contracting a second time.

No. II.

So frequently it rages, so many and great are its dangers, and so certain is the catching of it, that the dread of it alone makes many constantly miserable, and is the cause of their neglecting many important concerns, on which the future interest and happiness of their families depend,

No. III.

It is a disease in the power of art to bring on, as well as liable to be contracted naturally.

No. IV.

No. IV.

When brought on by art, it is proved by experience to be so void of danger, that not one in many thousands die, or are injured by it; but when it is naturally contracted, two in eleven are generally destroyed by it; besides those, who at the expence of features, or a good constitution, escape without the loss of their lives.

No. V.

The safety of the patient in the small pox, depends on the state of the blood at the time of receiving the infection, and upon the regimen and treatment observed between that, and at the time of the eruption.

No. VI.

When it is naturally contracted, the time of receiving it is generally unknown; but when brought on by art, is indubitably certain.

No. VII.

When persons at sea, in an infected vessel, are in danger of sinking; or, when a number of healthy people are in a house, in which one is known to have the plague, it is the constant

constant practice of all but fatalists, to refuse a saving hand to the one; and liberty of quitting the house to the other; in order to stop the contagion; though it be certain, that the first must inevitably perish, and that the last has but little chance to escape, in consequence of it.

No. VIII.

To commit sin, is voluntarily to break the revealed law of God; for where no law is, there can be no sin. Inoculation is no where forbidden by the revealed law; and can therefore be no transgression.

No. IX.

Whatever by the revealed law is forbidden, has the contrary by the same law, implicitly required to be done: Murder stands therein expressly forbidden, and of course our utmost endeavours to preserve life is commended, by every means which reason has suggested, and of which inoculation is one.

No. X.

If inoculation is in one case justifiable and right in the eye of the Almighty; it must be constantly so: for the decrees of

the Lord are immutable, and in no instance depend upon age, circumstance, or human opinion for their justification.

No. XI.

Some persons have gone through life, and never naturally contracted the small pox; some again have died of it, under inoculation; and as these events have happened, though rarely; it is possible, notwithstanding the reformation in the practice of inoculation, they may happen again: whence, as no one can positively say before he has had the disease, but that the one or the other may be his fate; it has been scrupulously questioned, if it be not sinful to attempt security of life, by a voluntary entering on a small danger, to avoid a greater, in which providence may never place us.

No. XII.

It is artfully brought on with an intent to preserve life, and to prevent the havock it makes on our constitutions and features; which, by constant experience, it is found to do.

No. XIII.

But to the general practice of inoculation, the scrupulous object, that it is displeasing to God,

God; for that we are not to do evil though good may come of it; and that, therefore, it is wicked to endanger life, by bringing upon ourselves a disease we may never have, though if we should have it, it is confessed it may be mortal.

No. XIV.

In matters not absolutely forbidden, or commanded by scripture, the intention with which any action is done, constitutes the degree of its guilt or innocence, and makes it criminal or otherwise in the sight of God; whence it is reputed to be a just adage, that, *where an intention is truly good, no event can make the action in itself really bad.*

No. XV.

If we are convinced of its rectitude in regard to ourselves, it must be equally justifiable in regard to our children; it being a matter of prudence only, dependant on the knowledge of its safety alone, without being at all affected by any revealed law.

No. XVI.

In cases wherein no law is, conscience becomes a law to itself; and conscience, is but a different name, for reason or prudence.

No. XVII.

No. XVII.

Reason to man, is the peculiar gift of God, to distinguish him from brutes, which have only instinct for their guide; and, to disregard the calls of reason, is to reject God's greatest blessing: what its dictates are, when we have the offer of nine to two, or of thousands to one, upon the same event, needs no hesitation to determine.

No. XVIII.

The Lord hath caused the waters to be made sweet with wood, that the virtues thereof may be known: and, as he has given us the waters and the woods, with an infinite variety of other means as necessaries to health and life: he that hath conscience, reason, or prudence; or, as Solomon says, *is wise*, will not disregard or abhor them, but in need, will call them to his assistance; remembering that we are told, there is a time, when in the hands of the physician, there is good success.

QUERIES.

Q U E R I E S,
FOUNDED ON THE PRECEEDING
FACTS,
TENDING TO DETERMINE, IF
I N O C U L A T I O N
BE JUSTIFIABLE OR NOT, ACCORDING TO
THE LAWS
O F
R E L I G I O N A N D R E A S O N.

Is it lawful to do good? to save life, or to destroy it?

QUESTIONS

FOUNDED ON THE PRECEDING

FACTS

TENDING TO DETERMINE, IS

IN CONCLUSION

BE FORTIFIABLE OR NOT, ACCORDING TO

THE LAWS

OF

RELIGION AND REASON.

It is harmful to do good, in your life, to do good.



QUERIES.

No. I.

CAN we question the innocence of a practice to preserve life, which is so far from being prohibited, as to be implicitly commanded by the divine law?

No. II.

Where there is but a possibility without a probability of escaping a mortal danger, unless we exert our endeavours for it: Is it not wicked to neglect those endeavours; when experience has proved them to have the highest probability, if not an absolute certainty of success?

No. III.

Can it be prudent or wise to live in continual danger of being cut off, or defaced by a most horrible distemper; when we have in our power certain and safe means to prevent it?

No. IV.

No. IV.

If we obstinately neglect or reject inoculation, when it is so evidently effectual in the preservation of life; Can we be said to set a proper value thereon, and to do our duty in the care of it, that we may answer the purposes for which it was given us?

No. V.

If we neglect an opportunity to secure our childrens safety by inoculation, and they should afterwards die of the small pox, by a natural infection: Can we hold ourselves clear of having been accessory to their deaths by such neglect; now inoculation is proved so evidently safe, by indisputable experience?

No. VI.

Can any nation allow it lawful and right, to refuse a saving hand to persons in a sinking vessel that is infected; or, to shoot persons passing a line drawn about those who have the plague, and at the same time object to the practice of inoculation upon the same salutary motives; when it is evidently productive of the like benefits, without that certain evil, which inevitably accompanies either of the other?

No. VII.

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No. VII.

When interest, domestic comfort, ease, and even life itself, are in danger, as they all are in the natural small pox: and when we know, as we do, that they may all be secured by inoculation, which is not repugnant to religion, but is dictated by reason, and warranted by experience: Can we reject it without sinning against knowledge, rebelling against light, acting against prudence, and disregarding experience, the best of wisdom?

No. VIII.

May not the unparralleled success of inoculation be reasonably looked upon, as an evidence; that the practice of it is well pleasing to the ALMIGHTY: or, can we suppose, if it be a sin, as death, in the scripture, is the decreed punishment for sin; that God would permit it to be so effectual in the aversion thereof, as not to take one in forty thousand offenders?

No. IX.

If, on experience, one in a thousand should die by inoculation, while upwards of a hundred and sixty of that number are cut off by the natural small pox; Of what weight would the death of that one be, in the scale of reason,

C

son, against the practice? Does it not argue a want of common sense, to accept nine to two, when we can have a thousand to one, upon the same event?

No. X.

Can it be supposed, that God would give to us knowledge to see danger, and the effectual means to prevent it; if, at the same time, he could be displeased at our proper use of them?

No. XI.

Can it be prudent to suffer a distemper to come upon us unexpectedly; and, while it is affecting us, to be liable to be treated for an other disease; when we can prevent both, by bringing it on ourselves at a time we are prepared for it, and by averting its powers with a proper treatment, from a thorough knowledge of its presence and nature?

No. XII.

Do we act with due attention to the interest of our families, if we neglect the necessary means to fit us for the execution of those concerns with safety; on which their present interest and future prosperity depends?

No. XIII.

No. XIII.

If we are parents, do we not shew a want of affection to our children, if we neglect our duty in securing their safety, by the reasonable means of inoculation, during their infancy; as it is too probable they may catch the small pox naturally before they are of an age to judge for themselves; and too possible, if they do, that it may cost them their features, or healths, if not their lives; all which would be entirely safe under inoculation?

No. XIV.

If we are patriots, or ministers, or any other leading members in a community, do we discharge our duties to the nation and society if we risque the loss of our services to the public, by a disregard of the means to preserve our lives? Or, if we neglect to encourage a practice, which experience, that best of proofs, has demonstrably shewn to have saved tens of thousands; and to be safe even to a moral certainty?

No. XV.

When providence has given, to any means for the preservation of life, unparralleled success; while, in its benefits, we admire the perfections of art; ought we not ultimately

timately to attribute the blessing to its true source; the goodness of God? Is it not impious in us to scruple its acceptance, and an incumbent duty, as an act of gratitude for the mercy, to extend its comforts as far as we are able; to the honour and glory of God, and to the good of our fellow creatures?

If any, after duly considering these queries, can retain the least doubt as to the fitness of inoculation, and are so prepossessed against it, as not to be determined by the influence of reason; let them but visit the houses of the inoculated, and of those who have the small pox by a natural infection; and they will there be abundantly furnished with such proofs as are fraught with conviction; or, as will prove the unconvinced, to be infidels indeed:

T H E E N D.

